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THE RELIGIOUS REVOLUTION OF TO-DAY. JAMES T. SHOTWELL. The Houghton Mifflin Co. 1913. Pp. x, 102. \$1.10.

This book contains four lectures delivered at Amherst in 1913 upon the William Brewster Clark foundation. The Founders supply a "foreword" indicating their desire to assist in the solution of such problems of personal conduct and public policy as have been complicated by recent scientific progress; and the lectures should be judged in the light of this statement. The reader will find himself wondering, however, as to the impression made by Professor Shotwell upon intelligent undergraduates; since it is to be presumed that some portion of his audience was recruited from the student body. Upon the fact of revolution he is clear and emphatic throughout the first two lectures. His thesis is that the progress of civilization has been also a process of secularization. He does not argue this thesis without qualification, to be sure; indeed, reasons are cited why we should hesitate to accept it, since religion has a vitality which must be reckoned with. But when in his later lectures Professor Shotwell essays to reckon with it, he does so with far less vigor and concreteness than mark his treatment of the process of secularization. In the earlier lectures his appeal is to history and the experience of every day; in the later it is rather to psychology, and too often to that variety of psychology which beclouds what it aims to elucidate. This is not to say that no clear and positive conclusions are reached; but rather to indicate how elementary and vague they seem in contrast with the negative conclusions.

The book is learned, eloquent, and, it must be added, confused and incomplete. The confusion arises partly from the fact that its argument is nowhere indicated with sufficient clearness and succinctness; and partly from Professor Shotwell's disinclination to define his terms exactly. To quote the definitions which he suggests would probably do him injustice; yet he fails adequately to state any substitutes. "Myth" and "taboo" are his favorite characterizations of religion in the earlier chapters; and it is our growing freedom from their control which he calls "secularization." Conscience is "the intrusion of society into our own affairs." Faith is admitted to be "the most potent source of religious vitality," but "taken historically, it is hardly more than the science of habit." Later on he comes to a more positive definition of religion in terms of emotion in face of mystery. "It is the total emotional appreciation of both stimuli and reactions; and we may give it the name *religion* so soon as that appreciation is registered in consciousness." This is an interesting and probably a valid observation upon relig-

ion, but it is scarcely adequate as a definition, and its inadequacy suggests another element of weakness in Professor Shotwell's book. He is keenly alive to the vitality of those activities and influences which he calls "secular," but seems quite oblivious of the high spirit of adventure in religion. He emphasizes almost exclusively the positive features of one and the negative features of the other. Science is pictured as building our civilization, while Religion stands apart engaged in cherishing what the author repeatedly calls, "the un-understood." The book would have gained greatly had it taken account of the fact that fundamental in the religion of the Old Testament is man's commission to subdue the earth; while in the forefront of the New stands the promise of a Spirit who shall lead men into all the truth. The science of Christianity is a study in dynamics rather than statics.

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OUR GROWING CREED; OR THE EVANGELICAL FAITH AS DEVELOPED AND REAFFIRMED BY CURRENT THOUGHT. WILLIAM D. McLAREN, M.A. T. & T. Clark. 1912. Pp. xxxvi, 537. 9s.

One hesitates to express an honest conviction in regard to this book, owing to the conflict between kindly feeling for the author and the conviction that his work will bring no contribution to the problems in which he is so deeply interested. For this is evidently the distillation of the whole intellectual life of one who can be seen, between the lines, to be saintly. And yet he lays upon the rack the Articles of the Westminster Confession, and never hears their shrieks. He is convinced that theologic belief must be ever growing; yet he cannot persuade himself that its outworn clothes will not be made still to fit by a little pulling and stretching. There are too few today who have his courage to demand that thinking shall result in a complete body of divinity. Yet it is not likely that the system which he sets forth here will be that of the future.

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